AUM

There is no happiness except in righteousness.—*Attanagaluvansa, c. 2, 14.*

Full of love for all things in the world, practising virtue in order to benefit others—this man only is happy.—*Fa-kheu-pi-u, 39.*

On first awakening from my sleep, I should pray that every breathing thing may wake to saving wisdom, vast as the wide and boundless universe.—*Shaman's Daily Manual.*

THE PATH.

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What the Masters Have Said.

IN 1888, speaking of Col. Olcott, an article in this magazine quoted from letters from the Adepts sent to Mr. Sinnett at a time some objections were made to the work of the Society on the ground that enough attention was not paid to men of science and to science itself.* Since the year in which those letters were written many persons have joined the Theosophical Society and its sphere of work has greatly extended. And now no less than then, the workers have begun to pay too much attention to the intellectual side of Theosophy and too little to that phase on which the Masters who are behind insist and which is called by H. P. B. in *The Voice of the Silence* the "heart doctrine". Others also have said that they do not want any of the heart doctrine, but wish us to be highly respectable and scientific. Let us consult the Masters, those of us who believe in them.

When the letters to the Simla Lodge were written it was said by objecting Theosophists that it was time now to take a different tack and to work for men of science, and there was a slight suspicion of a repulsion between the Hindus, who are black, and the Europeans, as well as an openly expressed condemnation of the

* PATH, vol. iii, p 12

methods of Col. Olcott and H. P. Blavatsky. The reply from the Adepts, made after consultation with others very much higher still, runs in part:

No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph—not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religion of humanity. To achieve the proposed object a greater, wider, and especially a more benevolent intermingling of the high and the low, of the alpha and omega of society was determined on.

Who determined this? The Adepts and those who are yet still behind them, that is to say, for the Theosophist, the Dhyan Chohans who have control of such matters. Why was it decided? Because the world is sunk in sorrow and in selfishness which keeps the one side of society from helping the other. The letter goes on:

The white race must be the first to stretch out the hand of fellowship to the dark nations. This prospect may not smile to all alike. He is no Theosophist who objects to the principle . . . and it is we, the humble disciples of the perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, *The Brotherhood of Humanity*, to become a simple school of philosophy. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it need not undertake a task too heavy for him.

The depth of the sarcasm here cannot be measured, and at the same time it is almost impossible to fully understand the opportunity pointed out in those words and the loss of progress one may suffer by not heeding them. They apply to all, and not merely to the persons they were written to, for the Masters always say what applies universally. The letter continues:

But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting the erroneous impression of outsiders, if not by actually himself propagating this idea.

Later on, near the time when H. P. B. was in Germany, others came and asked what they might do, how they might work, and what "sphere of influence" they might find. The Master known as K. H. then wrote a letter to one, and at the same time sent copies with fuller notes on the commmunication to others. A part of that letter has lately been published in the German magazine, the *Sphinx*. In it the Master said among other things:

Spheres of influence can be found everywhere. The first object of the Theosophical Society is philanthropy. The true Theosophist is a philanthropist, who "Not for himself but for the world he lives". This, and philosophy, the right comprehension of life and its mysteries, will give the "necessary basis" and show the right path to pursue. Yet the best "sphere of influence" for the applicant is now in [his own land].

The reference to *a basis* and *a sphere of influence* is to the idea of

those who held that a scientific or at least a very long preparation to get a basis and a sphere for work was needed first. But the answer shows the Adept as not agreeing, and as pointing out the way to work along the line of the heart doctrine. And some of the fuller notes annexed to the copy of this letter sent at the same time to others read:

My reference to "philanthropy" was meant in its broadest sense, and to draw attention to the absolute need of the "doctrine of the heart" as opposed to that which is merely "of the eye". And before, I have written that our Society is not a mere intellectual school for occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. "He that hath ears to hear, let him hear".—K. H.

After seventeen years of work it is now time that the whole Society should pay a little more attention to the words of those Masters of wisdom who have thus indicated the road, and these are the "original lines" traced out and meant to be followed. All those who do not follow them are those who feel dissatisfied with our work, and those who try to go upon these lines are those who feel and know that help is always given to the sincere Theosophist who ever tries not only to understand the philosophy but also to make it forceful for the proving and the exemplifying of the doctrine and object of Universal Brotherhood.

ONE OF THE RECIPIENTS.

The Spheres of Inanimate Objects.

A CRITICISM CRITICISED.

MY attention has only recently been called to a paper with the above title in the October *Theosophist*, in which my critic contends that it is difficult to determine by my article in July PATH on the "Spheres of Inanimate Objects" "whether the writer was fully satisfied that his experiments reasonably demonstrate his hypothesis", when in the paragraph below it is stated that "Mr. Karr considers his hypothesis to have become reasonably demonstrated."

In the face of such cross-statements, and of others which will be noticed later on, it is somewhat difficult to handle the subject seriously.

Mr. Travers's next complaint is that I have failed to make it entirely clear in my paper whether inanimate objects are devoid, or not, of any *aura*. One would have thought from the mere title

of the article in question let alone its matter, that this point had been given sufficient prominence, inasmuch as inanimate objects are admitted to have certain obscure properties that, for want of a better term, we call *sphere* or *aura*. But not mindful of this tacit admission my critic proceeds to ask, with a passing allusion to my confusion of mind, "What does Mr. Karr mean? Are his readers to understand that objects are devoid of any *aura* whatever?" Then, a ray of light flashing in upon his darkness, he demands, "Or does Mr. Karr mean that the *aura* of an object is barren until impressed by the thought of individuals or the associations of a locality?" Surely the instances I recorded would seem to make this latter surmise inferentially clear enough to most readers, even without the direct statement of such a belief on page 113 (July PATH.) It was the purpose of the writer throughout, to show from his own careful investigations that, however rank the scepticism and loud the denials of those unfamiliar with psychic phenomena, there manifestly is some inherent quality, call it what you will, resident in inanimate objects. That this quality appeared to be a *neutral* one seemed reasonably demonstrated by the experiments recorded: neutral, I say, forasmuch as the objects chosen were in each several instance incapable of giving out any clue to their structure, origin, or habitat, save as these missing facts were read into them, so to say, by the strongly positive current of a mind aware of all three factors, or, as in certain instances, where by personal contiguity the active quality of an organic structure had been superimposed on the passive sphere of the inanimate object.

Mr. Travers intimates it is from familiarity with Reichenbach's writings that I derive authorization for the idea of spheres around objects. I would, however, say that though possessing both Reichenbach's and Gregory's works, and especially curious as are the accounts given by the former experimenter, I do not place reliance for the fact of spheres surrounding objects on the record of these authors alone. Far more trustworthy, to my mind, is the evidence of independent clairvoyants of good character and undoubted sincerity who, with no theory behind them to sustain, claim to see the glow emanating from things. It may even become a question, in the light of a fuller knowledge of the powers of the mind and its strange intricacies, if in Reichenbach's experiments with his sensitives anything beyond the power of thought-transference is proved; for it must be borne in mind that his theory of crystals and metals was exceedingly dear unto him, and his mind, saturated with his own idea and dominating the plastic sphere of his

sensitive, naturally projected all that he thought concerning their properties into the mind vibrating in unison with his own, and, as usual in such cases, the subject received the given idea pictorially, and *saw* what the agent wished him to see. This is not so unlikely an assumption in view of what takes place every day in experiments of an hypnotic order, when we remember that other investigators following Reichenbach's methods failed utterly to obtain his results.

Of Prof. Denton's experiments, which are also cited by my critic on one leaf as authoritative proofs (see p. 42, *Theosophist*, October) and on the page facing the former (see 43, ditto) are conceded to have been often carelessly made, it may be said that such slovenly conducted and badly recorded researches cannot be held to have much scientific value.

To turn now to Mr. Travers's examination in detail of my first batch of experimeuts which he refers to as Nos. I, II, III, and IV, but as he does not take them in the order related this numeration may be somewhat misleading.

In Case No. I the critic regrets that it was not stated whether the agent had actually visited the Palace of the Cæsars or not. It so happens that he had, and that it was familiar ground to him; but even were the reverse the case, given an educated person with the degree of cultivation that reading, familiarity with engravings, and conversation with travellers would bestow, the evidence for thought-transference would still be unshaken. In spite of the distinct assertion on p. 110 of PATH article that there followed this test "a minute description of the past and present appearance of the historic site", our friend solemnly declares that this "very important point is left unmentioned by the writer." To a careful reader, therefore, the conclusion arrived at is hardly a forced one, that the description of the locality by the clairvoyant was in response to the clear mental image called up, consciously or unconsciously, in the agent's mind by the mere act of handling the bit of pavement. And here I must put in a mild protest to the charge advanced that "Mr. Karr seems to *wish* to explain the case as one of pure thought-transference", as I hoped I had made it quite patent in the preamble that neither I nor my coadjutors were laboring under any preconceptions for or against a particular theory, but were intent only on a search for facts, which motive would exclude any provings in accordance with merely personal preferences and *wishes*. The reason for advancing an explanation on the telepathic hypothesis is that in researches like these one takes a rational solution near at hand on familiar ground, rather

than wander far afield for one based on some pet superstition, or on a vague and yet unproved theory.

In Case No. II it is contended that the servant girl test is useless, "because she may have *overlaid* the real aura of the object by her own aura, which seems to have been the case"; but unhappily this surmise is nowhere near the truth, for, as it happens, the girl hit off some correct items concerning individuals who had just before been handling the object *(not herself in the number)*, which demonstrates that if any aura overlaid the object's own it belonged to the forenamed persons. But the admission thus made by Mr. Travers that auras of objects can thus be overlaid affords valuable support to my hypothesis that the original spheres of things are neutral.

In a magazine article limited in length it is impossible to dwell upon details, else in No. III it would have been told how in the test with the "never worn trinket" what were characterized as the commonplace statements that would naturally be suggested by the object were in fact precisely those Mr. Travers makes, *i. e.*, that it was of metal, had come from some dark place (presumably the mine or jeweller's box), had been handled by people with sharp things (tools?), etc., etc., all of which amounts to nothing as far as psychometry or clairvoyance is concerned, but which considerably strengthens the telepathic hypothesis, inasmuch as every one of the statements made was doubtless, and almost inevitably, formulated as an idea in the mind of the agent who handled the object. I will here say in passing that the suggestion offered by Mr. Travers for the purpose of testing the thought-transference theory, of taking a fragment of an Egyptian monument and thinking of it as a Roman relic whereby to conjure up before the sensitive's mind the scene of the Via Sacra overhung by the Arch of Titus, would make an extremely good experiment, and one I would gladly try on some future occasion.

In the case of the antique, which the sensitive failed so utterly to describe, it may be added now that, though it had never been worn by its past owner, she cherished it as the very apple of her eye, that it was for a quarter of a century in her immediate surroundings, often looked at and handled, hence one would not unnaturally have looked for some description of her and her environment, in the failure to obtain anything of the object's original surroundings. Oddly enough, in place of either of these reflections the article dimly gave out, as in the case of the "never worn trinket", its *latest contacts*. While I was packing it to send away by express, two interruptions came in the shape of visits. I

left the article each time, and immediately returned to it upon my caller's departure to complete the preparations for its safe transit. All that the clairvoyant sensed of the actual history of the object was that a gentleman had got it travelling (which was only partially accurate), that it was silver (really gold), and that it had been made out of a dish or other vessel (not an unlikely assumption),—all of which, except the second statement, might have been conveyed through the agent's mind to the percipient's. What cannot be so explained is what followed, when the Christian name of one of my visitors and the relationship to me were given, coupled with a statement as to the person's health which had been a topic of conversation, though I was unaware at the time of having been much impressed by what had passed between us. The agent, it must be added, was unaware of the very existence of this individual, as was also the clairvoyant in her normal state.

If this does not go towards establishiug the hypothesis that the sphere of objects is negative until stamped by the positive influences they have been in touch with, I am at a loss to know what it does point to, and will be much indebted to anyone who will advance a more plausible theory that will knock this one into a cocked hat. It would afford rare sport, and "may I be there to see!"—as Macauley sang in his ballad.

That the sensitives with whom these experiments were conducted were clairvoyants and not psychometers, as Mr. Travers suggests, (if there be any appreciable distinction between the two), is controverted by the case of the watch when a house was described, unknown to the owner of the watch even by hearsay, which subsequently was found to be correct after long investigation. And here comes in the "sphere borrowed from a locality" on which Mr. Travers animadverts so strongly. A locality identified with human beings, such as the Palace of the Cæsars and a dwelling house in Italy, must have received more or less the imprint of the builders' and dwellers' and frequenters' minds, which collective forces could hardly fail to be mirrored in the, as contended, passive spheres of the surrounding inanimate objects. This is what I have meant to convey by a sphere borrowed from a locality, though necessarily the locality first receives the impress from the master force of man's mind. The hyphothetical case of the sea-shell cited by Mr. Travers is not an analogous one; but it would afford an interesting trial, though I doubt much from my past experiences if anything more than its recent contacts and human environments would be elicited. Were, however, a correct picture of the bottom of the sea to be given by the sensitive, how

could the possibility of thought-transference be guarded against, even with the agent consciously ignorant of the nature of the shell, when we take into consideration the evidence collected by some of the most acute investigators of England, Prof. Lodge, F. W. H. Myers, and others, for an underlying stratum of consciousness (which Theosophists will recognize as analogous to the plane of our Higher Ego) which is apparently almost omniscient in its quality, and which seems to be the telepathic channel of communication?

No one will endorse more heartily than I myself the recommendation of my critic as to the expediency of making trials with more than one percipient, though the difficulty of finding really reliable and otherwise competent sensitives is greater than anyone can imagine unless one has oneself set forth on the quest. All paid mediums, clairvoyants, and the like, have been excluded on account of the strong aversion they usually manifest to the imposition of scientific conditions,—without which all such trials are valueless. Sensitives in private circles are extremely difficult to approach, and, indeed, usually conceal their gifts with such care that the inquirer often remains ignorant of their possession by acquaintances tolerably well known to him. If any of my readers interested in the subject of these investigations, to whom good psychometers and sensitives of *perfect integrity of character* are personally known, such as exercise the faculty with *no mercenary motive*, I would be pleased to receive their names and addresses with a view to further trials in the same direction.

In conclusion, I would add a word on Mr. Travers's inclination to draw a distinction between psychometry and clairvoyance. In my experience the line seems so impalpable between them that it is doubtful if the processes are distinct. At all events, we must have more authentic cases of what he calls "pure psychometry" than are at present on record, before we can give it a place by itself; as yet, only "mixed psychometry" is the rule. The whole subject is so complicated, wheels within wheels involved, that the mind is led on to an inextricable tangle of conflicting theories, and that anyone at this stage of our knowledge should constitute himself a special pleader, as in fact Mr. Travers has done for the occult theory, when we have absolutely no proofs as yet wherewith to support it, seems to me not only futile, but also injurious to the full and free acquisition of further knowledge. On this ground it is not enough to say, "I believe": one must have a reason—that is, proof—of the faith that is in you.

THOMAS E. KARR, F. T. S.

Three Letters to a Child.

NO. III.—THE MAKING OF EARTH.

MY DEAR LITTLE MARGARET:—Of course you know that *we* could not live in such a world as I told you about in my last letter, so soft and wet and hot. The men who lived then, like the plants and the animals, were more like soft jelly than anything else, and very large, great giants in fact, to match the other things. For we know, as I said before, that Law always works in the same way, and when all vegetation and all animal life was enormous, and soft, and more than half water, you may be sure that the men were like the other animals, and the learned professors who say there were no men then, only say so because they don't like to think that human beings could ever be very different from what they are now.

But they know, and they will tell you, that every separate human being goes through a great many changes before it is born as a real live baby, and so I think they might realize that all men were at one time different, and that the soft jelly-fish kind belonged to the soft and wet earth, and could not leave any bones behind them to prove what they were like, because they had no bones to leave! And so, if you will believe my story, which has been told by men I believe to be *very* wise, because all they say agrees with *universal* law (that is, law which is the same everywhere and always)—if you will believe my story, I say—the Earth and the plants and the animals and the men all grew drier, and harder, and smaller, and more and more different from each other as time went on. And the ice at the cold ends of the earth, where the sun does not shine much, grew thicker and heavier, and heaped up higher and higher, till finally the Earth tipped up a little, and great floods of water and ice came crashing down over the warmer countries and burying everything in what is called a Deluge, or a great flood. And the ice blocks, or glaciers, made great marks as they tore their way over the rocks and mountains in their path, and you can see the marks yet on some rocks, and they are called glacial scratches. And sometimes the inside fires boiled up through the volcanoes, and through great cracks in the earth, or the floor of the sea, and made a different kind of destruction. Whole continents disappeared under water, and new ones came up, so that the earth we live on to-day is a very different place from the home of the first families of men. It is even very different

from what it was when the first men like ourselves began to live in it, which was many million years ago, and many great nations have lived and flourished and vanished away, to make room for others. We are the fifth great Race or family that has lived here, we are told, and there are to be seven in all, but it will be many thousand years yet before this Race has learned all it was put here to learn, and has brought up another Race to take its place. And besides the changes that have been made in the whole face of the earth, parts of it have grown hotter and colder and perhaps hotter again, as it has tipped up more or less towards the sun and the ice has thickened or melted. Away up in Greenland, where it is winter now nearly all the time, people find skeletons of elephants and remains of magnolia trees, and many other animals and plants that can live now only in hot countries, far to the south of us, and so we know that once upon a time it must have been much hotter in Greenland than it is in New York.

And now I hope you will be able to see, although this is a very rough and hurried story of the making of the Earth, that it was not quite what you thought it was when you asked your Mamma "what they laid it on, when it was only a little tiny speck, millions and sextillions of years ago?" For I think that you will understand now that it did not begin as a hard "speck", however small, but as a cold bright mist, thinner than anything you can think of, floating about in space, which you can think of as the open part of the sky, far beyond the clouds. And as there are two kinds of force always at work, one pushing out and one pulling in, they pulled and pushed at the floating mists, and squeezed them together and made them into balls, and one pushed and the other pulled, and so they kept the earth and the stars going round and round. And the sun pulls one way, and the earth and the stars pull another way, and their strength is so well balanced that they keep each other in order, and they all move in their proper places and don't interfere with each other. And so the mists became first round and then gradually harder and cooler, and at last the Earth was formed, and by degrees became fit for our kind of men to live on it. When you are older, you can study astronomy and geology and ethnology, and many other things with very hard names, and perhaps you will know a great deal more about it, and perhaps you won't, but at all events this is all I can tell you now. And some day or other, if you like, I will write you another letter and tell you some more wonderful stories about the making of Man.

KATHARINE HILLARD, F. T. S.

A Reminiscence.

THE interesting series of historical papers now running in the *Theosophist* entitled "Old Diary Leaves" by Col. Olcott naturally recalls to the mind various small events of the early years of the Theosophical Society, but nearly all the first members have disappeared from sight, some wholly uninterested in our work, others gone over to the other side of death. But some remain who do not concur in all the details written by Col. Olcott.

The origin of our seal is one of the things yet to be cleared up, and which will be at the proper time. The cut here shown is from the original electro-plate made in 1874 or '75 or even earlier from a wood-cut produced at the same time. The wood-cut would have been used in this printing but that the impression might destroy it. Both, the plate and the wood-cut, have been many years quietly resting in a drawer. Very plainly this cut is substantially our seal. The omitted portion is the Egyptian cross in the centre. In place of that cross the letters "E. B." appear, and those letters mean "Elena Blavatsky", the initial E being aspirated. Above is the coronet of a Countess. Added within the circle are astrological and cabalistic signs referring to the owner who used it. That owner was H. P. Blavatsky. It has been used often by her for stamping letter paper, and a quantity of the same letter-paper she used is in the drawer with the wood-cut.

Who, then, is the person from whom came the idea of our seal? Is it H. P. B. or some one else? If not H. P. B., how is it that she was using this design for her paper so many years ago? Several persons have claimed to be the founders of the Society, or designers of its seal, or first movers in its early years. A Philadelphia Doctor some years ago had the hardihood to write to the New York Headquarters saying that he was the one who designed our seal. Since then he has passed away. The plain unvarnished truth, which hurts no one save the man who denies it, is that H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chessboard. What is the use of permitting vanity to influence us toward denying the facts?

No game, no battle, no diplomacy can go forward without agents, subordinates, generals, privates, but there is always a moving head without whom there would be no success. Not only was H. P. B. predominant with us in 1875, but she is yet. The very organization was suggested by her in a letter which will be published in facsimile if any one feels disposed to deny the foregoing assertion. She wrote that we ought to model our Society on the United States, which is a collection of sovereign bodies united in one aim.

In the "Diary Leaves" Col. Olcott says that it was proposed to make the Theosophical Society an extra-Masonic degree. The impossibility of this may be seen when we reflect that such a thing —out of the question in itself—would leave out H. P. B. But, you say, he refers to letters from William Q. Judge and Gen. Doubleday asking for the ritual. This is but one of the little errors that creep in after lapse of years. An examination of the correspondence shows that Brothers Judge and Doubleday wrote —often—that if there was to be a ritual for the initiation into the Theosophical Society, then it should be sent, or the whole initiation abandoned. And many members recollect how much was said *pro* and *con* about abolishing initiation and accompanying ritual altogether, until at last it so came about. Masonic degrees were not once talked of, unless Col. Olcott may have said he would have wished us to be affiliated with Masons. This item in the "Diary Leaves" is clearly *lapsus calami*. In the same number of the "Leaves" there is a reference to G. H. Felt and a long draft of a letter of his as to which Col. Olcott is not clear. This is easy to settle. The letter was drafted by William Q. Judge and copied out by Felt, and the person he speaks of in the letter as experimenting with is Brother Judge. These things I state advisedly and with permission. It was intended for use at a meeting of the T. S. in 1876, but instead of using that a paper was read by Bro. Judge embodying the facts and including many other records of different experiments.

Other flitting scenes will recur later. Some embrace the funeral of Baron de Palm and what led up to it, others the making of our early diplomas by hand, and so on. But however the facts may come out, it remains a fact that the T. S. stands or falls by H. P. Blavatsky. Give her up as an idea, withdraw from the path traced by her under orders, belittle her, and the organization will rot; but remember her and what she represented, and we triumph.

ONE OF THE STAFF.

Planetary Influences.

SOME writers, in order to avoid what seems like fatalism or predestination in astrology, have denied that the planets possess any inherent influence or exercise it upon the human race. They do not question the main features of astrology, nor do they, like many materialistic and scientific authors, dismiss it as visionary and unworthy of examination. They admit that the directions at which the planets arrive with regard to each other seem to tally with certain events which happen in the life of the native. But they claim that this coincidence is due to the fact that the planets are only markers, and that they indicate things which occur without their active interposition. They are thus merely recorders of Karmic effects. At first sight there appears to be much weight to this argument, since none can deny that we fashion our own selves and by our own actions bring upon ourselves certain results either good or evil. To deny volition would be to deny the law of Karma. We must insist upon a certain amount of free-will; without it, existence has no reason and humanity no hope.

We are, however, brought face to face with the perceptible facts of astrology; and these will not down even to save a theory. It is evident that the sun and moon exercise a direct influence upon the material world. It would be absurd for us to attempt to explain the tides of the ocean by saying that the moon did not cause them, but was only an indicator; or to say that the sun's heat did not produce the summer, but was only a coincident record of that season. How much simpler is it for us to imagine that each of these orbs of the solar system is continually pouring down upon us its astral waves, just as it sends down upon us its ethereal rays of light! And then, moving on in endless procession, as it were, new angles are constantly being formed, new positions are momentarily being developed, and consequently new effects are being produced.

This is the natural view to take. It is the one adopted by all astrologers that have ever lived. But how is it to be reconciled with the law of Karma, which says that all actions are the result of other actions, and good and evil conditions are caused by good or evil conduct? This seems a perplexing question, and no doubt it has puzzled many young students, especially those who have never given much attention to the subject of astrology and who do not have any clear idea of its relation to the Theosophic philosophy. In order to understand that relation, however, it is only

necessary to obtain a just understanding of the principles of astrology so far as fatalism, or determination, is concerned.

Let us see what is meant by fate. In Zadkiel's *Grammar of Astrology*, chapter 10, entitled "To judge the future fate by the figure of the heavens at the moment of birth", occurs the following remark:

> The word fate does not here imply *inevitable* fate; for though the planets produce a certain influence on the native's affairs, yet that influence is capable of being opposed by the human will, and may by that means be entirely or greatly mitigated. If, however, it be not attended to, but allowed its full scope, it will then certainly produce its full effect; and the reader must remember that astrologers in predicting events always presuppose that the last circumstance will be the case.

We see here that there is no absolute fatality. On the contrary, each person is given an instrument known as the human will, with which he may oppose the evil influences and may take advantage of the good. To be explicit, the planets are continually shedding down their astral rays upon us, and according as they make certain angles in the course of their revolutions, so do their influences become good or malefic. But there is no necessity, no absolute law, that we should succumb to those influences. It is, on the contrary, our duty to oppose them when evil, just as it is our duty to turn away from every temptation. And the human will is all-powerful. When well developed, it can avert evil equally as well as it can magnify good.

We thus see that there is no fatality, but only a tendency in certain directions which, when evil, we have to combat. Let us now try to learn how this may be reconciled with Karmic law. The latter supposes certain acts as a result of previous acts. But no explicit time is given by any authority on the subject as being the date when Karma takes effect. There is an old Hindu aphorism saying that Karma acts after two days, two fortnights, two years, or two lives, which is equivalent to saying that it has no stated season, but comes whenever the occasion is ripe. We can, then, very easily suppose that Karmic action takes effect in accordance with the principles of planetary motion. In other words, if a given result is to take place, it will wait until in their regular revolutions the spheres have reached a certain combination answering to or corresponding with the event. The planets are not markers; they influence. But they only exercise that influence in accordance with the law of Karma.

Now, as to the extent of that influence, it may be said that it is limited. Some people are much less affected by planetary positions than others. This, as has been previously suggested, is due to the extent to which they have cultivated the will. Most people,

it is true, respond promptly to their astrological directions. Some succeed in opposing evil influences to which the majority succumb. There are a few—a very few—who have risen above the planetary suggestions, and whom evil does not harm. Such have evolved themselves beyond the astral plane, and are no longer subject to Saturn. For it should be known that astrology acts only through the astral form and upon the astral plane. It is therefore only concerned with humanity in its lower stages. It is exoteric and base to that extent. Whenever we can as a race pass beyond the limitations of the flesh, astrology can no longer be a science. It teaches us at present very much about our organization, and is indeed one of the keys to a knowledge of the universe. Rightly understood, it is of inestimable value. Wrongly looked at or used for evil ends, it is worse than ignorance. No doubt it has been in the past very often employed for selfish ends. Let us hope that the students of the future will have a better aim, and will turn astrology into a means for helping and enlightening the race rather than to employ it as a mere money-making agency.

It is not generally known that there are three sets or kinds of astrological directions, each producing certain effects, yet all dependent to a considerable extent upon each other. They may be described briefly as primary directions, secondary directions, and local transits. The latter are extremely simple and are generally employed by professional astrologers. They are based upon the direct motion of the planets around the sun. While to the observer of the heavens night after night the planets which are visible appear to retain about the same relative position to each other, in reality they are moving onward at varying rates of speed, and each night take a slightly different position. While our earth completes the circuit of the sun in one year, it takes about thirty years for Saturn to finish its orbit. Each planet has a different motion. Hence the combinations of position that arise daily are practically infinite. The local transits are the transits of one planet over the place of another in any nativity. They produce the minor events of life, the daily cares, annoyances, triumphs, and joys which every one has, but which do not as a rule produce any lasting effect. If, however, there is a coincidence of several evil transits at about the same time, particularly if the primary and secondary directions are also bad, then serious results may be expected. It is said that even primary directions cannot take effect without having transits of a similar nature to work through, and on this many professional astrologers ignore primary directions altogether, claiming that the local transits furnish all the

data required for making predictions. In reality the reason for such omission is the difficulty of computing such primary directions. Local transits, on the other hand, require no mathematical skill or labor. The positions of the planets from day to day are given in every ephemeris or almanac that is published.

Secondary directions are also comparatively easy to compute, although it is difficult to explain the nature of their influence. They are said to be "merely the aspects formed by the Sun or Moon within a few weeks after birth by their proper motion, in longitude, in the heavens". But this definition fails to convey any meaning to the ordinary reader. I would therefore add that in astrology each day is but a micro-cosmic aspect of a longer period, and in a nativity each day succeeding birth is regarded as equivalent to a year of life. Thus the tenth day after birth will show events that will happen in the tenth year, the twentieth day day the twentieth year, and so on. Most astrologers use the secondary directions; and, in fact, it is said that the old Arabian astrologers used nothing else for their prognostications. Certain it is that, however inexplicable it may appear, the secondary directions are generally reliable. Their effects are short-lived, not lasting over two or three weeks at most.

Primary directions are what prove the stumbling-block for nearly all would-be students of astrology. They require very complicated and abstruse computations, and one must be acquainted with logarithms and sines and tangents in order to make any progress whatever. Hence most modern professional astrologers discard them altogether, and even speak slightingly of them. In fact, Raphael openly advises against their use in his latest *Guide to Astrology*. But all the older astrologers considered primary directions as being of primary importance. They bring about the great events of life. Marriage, death of parents, bankruptcy, professional success, are all denoted by them. Sometimes the influence of a primary direction is so great that it will last through several years. Hence these directions should not be ignored. It is no doubt true that a primary direction cannot act until there is a suitable combination of local transits for it to act through, but that does not give us sufficient ground for depending entirely upon the transits or even upon secondary directions.

The principle upon which is based the doctrine of primary directions is the same macro-cosmic and micro-cosmic idea which underlies the secondary directions. Tne earth turns upon its axis every twenty-four hours. In that time each planet apparently travels completely around us, making a circuit of 360 degrees.

As in 24 hours there pass over the meridian 360 degrees, in one hour there will pass over 15 degrees, and one degree, being equal to one-fifteenth of an hour, is therefore equivalent to four minutes. Hence an error of four minutes in the time of birth will cause an error of one degree in right ascension, or of one whole year in the life of the native. It should be explained, however, that there are two methods of computing time. By the Ptolemaic system one degree equals a year of life. The Placidian theory, while more complex, has much to recommend it in the way of exactitude. As there are only 360 degrees in a circle, and as there are 365¼ days in a year, it follows that to take a degree for a day or for a year is not, strictly speaking, correct, although much more convenient. According to the Placidian rule, the right ascension of the sun is added to the arc of direction, and then to this are added the actual degrees and fractional parts thereof, in proportion as the days are actually longer or shorter. By this method a degree is sometimes greater and sometimes less than a year of life, but it is always proportional to the exact length of the day as shown by the ephemeris. Zadkiel and most modern astrologers employ the Ptolemaic system of measurement. The difference between the two is so slight that it does not cut much of a figure either way.

There is one fact, however, about astrology which cannot be two strongly dilated upon, and that is the necessity for ascertaining the exact time of birth. Astrologers who pretend to set up horoscopes, merely guessing at the hour of birth (in the absence of definite information), know very well that their predictions are extremely precarious. While the difference of a few hours does not affect materially the local transits—and it is from these that they draw their deductions—the difference of *one minute* in the time of birth will cause an error of three months in the time of any subsequent primary event, and an error of four minutes will throw a prediction out an entire year. Hence it cannot be too strongly urged that the first and greatest necessity in the casting of nativities is the determination of the exact time of birth.

Fortunately rules are laid down in the astrological books by which the true time of birth may be obtained. Without that knowledge astrological prediction is futile, striking here and there perhaps a few unimportant details, but leaving out all of the main and determining events. With a knowledge of the exact minute of birth the astrologer may confidently set forth all the leading and minor occurrences of life, may warn of impending danger and prepare people to take advantage of fortunate incidents and epochs in their careers.

G. E. W.

Jared.

THE STORY OF AN ANGEL THAT CAME FROM PARADISE.

WHEN Jared entered the fold he marvelled much that his brother angels were so indifferent to the sorrows of the men that dwell on earth.

"Why do you not teach them wherein they err, that sin, sickness, sorrow, and death may be theirs no longer?"

"Jared, thou knowest them not," answered the angels. "Didst thou speak unto them with a voice of thunder and with words of fire, they would not hearken unto thee".

"Surely thou dost them wrong", said Jared. "They cannot be deaf to the voice of God, since they themselves are of God. I myself will go unto them".

The angels smiled pityingly and said again, "Jared, they will not hearken unto thee".

Jared left Paradise and went unto the abode of men, but they could not see him, for they were blind to things of the Spirit. And Jared saw that to teach men he must appear as a man.

He watched unto what manner of man men listened most, and he found that they who were bowed and old were reputed most wise, so as such he appeared unto them. He taught them the truths of the Spirit, and how good deeds bring forth rewards and evil deeds punishments.

But the people cried, "Whence comes this grey-beard who doth teach such strange things! Doth any know his kin?" And when they found that none knew him they would not hearken to his words, and Jared went back to Paradise in sadness. But he despaired not. He saw that to have the ears of men he must be born as a man, and live and die as they do.

He willed that it should be so, and it was so. He became a teacher of the people, and they marvelled at the grandeur of his thoughts and said, "How beautiful and fine are his words; they must be true."

But many said, "All that he says of duties due from man to man is beautiful, but too impractical for us who live in the world."

And when Jared knew that they would not hearken unto him, he was sore grieved, and he reviled the leaders who mistaught the people and he called them hypocrites and knaves; so that they feared him, and lest he might do them hurt they laid hands upon him and slew him.

When Jared returned to Paradise he looked back to the earth with sadness and longing in his eyes, and lo!—he saw that the people had overthrown those who had slain him, and many sang Hozannas in his name and called him God!

And Jared murmured, "My work is not yet done."

ETHELBERT JOHNSTON, F. T. S.

The Earth Chain of Globes.

ALTHOUGH H. P. B. gave out to several of those who met her during the period from 1875 to 1878 the very same teachings in respect to the nature of man and of the "worlds" he evolves in as were afterwards publicly expounded in *Esoteric Buddhism* by Mr. Sinnett upon letters received by him through her from her Teachers, the credit of thus publishing those teachings, if such credit is desired, must be granted to that author. But at the time he began his publications, we who had known the doctrines so many years before wrote to H. P. B. complaining that the method adopted would lead to confusion on the one hand and to a materializing of the doctrines on the other, while, of course, no objection was made in general to the divulgement of what at a prior date had been given us in confidence, for he could not and would not have given the teachings to the public at all unless he had been permitted to do so. And after all these years the confusion to which our letters adverted has arisen among Theosophists, while there has been an apparent lack of attempt to clear it away. In respect to the "Earth Chain of Globes", the materializing of the doctrine and the confusion in the minds of students have been greater than in regard to any other of the teachings. This cloudiness I will now attempt to dissipate, if possible, with the help of some of H. P. B.'s own words in her book, the time having arrived and permission being granted, and access being also had to certain plain statements thereupon from the original sources.

In *Esoteric Buddhism*, 6th ed., p. 77, we find in reference to the "Chain of Globes":

> Separated as these are in regard to the grossly mechanical matter of which they consist, they are closely and intimately bound together by subtle currents and forces. . . . It is along these subtle currents that the life elements pass **from world to world. . . . The most ethereal of the whole series. . . . As it passes from world Z back again to world A.**

Then follows, for illustrative purposes, the figure of a series of tubs to represent the various globes of the whole series, one filling

up from the overflow out of the preceding tub. Further, that the life wave *reaches* Globe A or B, and so on.

All this, in the absence of other explanations, and naturally consequent upon modern habits of thought, has fixed the idea in minds of many that the seven globes through which the evolution of man is carried on are in fact separated from each other; that they have between each other spaces along which currents flow to and from; and although the illustration of the series of tubs might be very well used for even the most metaphysical of problems, it had the effect of additionally deepening the idea of the actual separation from each other of the seven "globes". It has been thought that they were as much apart from each as any visible planet, although connected by "subtle currents and forces."

But the fact is otherwise. The seven globes of earth's chain are not separated at all, and are interblended and mixed with each other. To make it clearer, if we were to develop inner sight so as to perceive on the plane of the next globe, the fifth, it would not appear as a definite ball in the sky or space. Whether it be smaller or larger than this earth—a fact not yet cleared up—it would be seen to possess the earth as the earth holds it.

It may be asked, Why was this not told in the beginning? Because it was useless to tell, no one being at hand to understand it; and also because if insisted on—and it was not of enough importance to require insistance—the consequence might have been that even Mr. Sinnett would not have published his invaluable and extremely useful book. He confessed in that work that the doctrines propounded were new to him, and seemingly opposed to modern ideas of nature. In great part this was true, though there were very many who did not find them new but who were not sufficient in number to risk then an insistance on a point that might too far violate the materialistic conceptions prevalent. Since then, however, times have altered, and a large and daily increasing number of minds are ready for the destruction of the idea contained in these words from the above quotation: "*Separated as these are in regard to the grossly mechanical matter of which they are composed.*" Strike out this statement, and the rest of the explanation can be construed to agree with the facts as laid down by those who inspired the book.

The globes of the earth-chain are not "separated in regard to the grossly mechanical particles", but their particles are interblended. When we pass on to the plane of life which Globe 5 or

E represents, it will be and appear to our then senses as gross, while the particles of this one will not be visible although still interblended with the other. It was to this very sentence that we objected in 1875, because it contains the statement of a fallacy growing out of materialistic conception.

On this very subject the teachers of H. P. B. wrote, *Secret Doctrine*, v. 1, p. 166:

> Were psychic and spiritual teachings more fully nnderstood, it would be next to impossible to even imagine such an incongruity. . . . In short, as globes, they are in COADUNITION but not in CONSUBSTANTIALITY WITH OUR EARTH, and thus pertain to quite another state of consciousness."

This should be clear enough, and, as if to draw special attention to it, the very words which give the correct doctrine about our "fellow globes" were printed in capital letters.

"Consubstantiality" means *the state of being the same substance.* This is negatived in respect to the globes; but it is asserted that they, *being of different substances, are united in one mass*, for such is the meaning of "co-adunition". If this be the case, as must be on the original authority, it then follows that the "seven globes of earth's chain, while differing from each other as to what is commonly called substance, are united together in a single mass. And when one is asked to shake off the dense veil of matter which beclouds the sight so as to perceive another of the globes, it is by no means meant that the companion globe, or globes as the case may be, would be seen rolling in space all by itself:"—and this is from another explanatory letter from the first authority. In the paragraph from *Secret Doctrine* attention is called to the fact that just because the seven globes are in co-adunition but not in consubstantiality with each other they pertain to a state of consciousness quite other than that we are compelled to be in now.

As H. P. B. used a diagram in which the globes are set down as separated, it only requires to be remembered that the system could not, on a flat surface by mere lines, be illustrated in any other way and be at all clear. Besides, all the diagrams and illustrations must be construed with the quotation on p. 166 in view, as well as the numerous pages of similar explanations.

Every student should make inquiry of himself to see what his ideas are on this subject, and revise them if they are found not to be in accord with what was so clearly explained in the words above quoted. For this lies at the root of many other difficulties. Materialistic conceptions on this will lead to materializing, localizing, and separating of states such as Devachan, and to perhaps

dogmas about places that do not exist, when states of consciousness should be dwelt upon. For, as was written in a letter quoted by H. P. B.:

> Unless less trouble is taken to reconcile the irreconcileable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, "natural" being a synonym to them [men of science] of that matter which falls under the perception of their corporeal senses—no progress can be really achieved.

And on page 169 of vol. 1 of *Secret Doctrine* is a sentence not printed as a quotation, but which is really one from one of the same teacher's letters, reading:

> To be fully realized [the evolution of the monads on the globes] both this process and that of the birth of the globes must be examined far more from their metaphysical aspect than from what one might call a statistical standpoint.

Although the Lodge has declared through the mouth of H. P. B. that the complete truth on these matters is the heritage of future generations, yet we who are working in the movement now, believing in reïncarnation and knowing the force of Karmic tendencies, must not forget that we are destined to return in future years once more to the same work. We should therefore study the pure spiritual, psychic, and metaphysical aspects of the doctrines, leaving disputes with the changing science of the day to those who are amused by it. For those disputes are wholly unimportant, since they will all pass away; but the spirit of truth will not pass, nor shall we who endeavor to find her and to understand what she says to us.

WILLIAM Q. JUDGE.

Faces of Friends.

EDWARD BURROUGHS RAMBO is now the treasurer for the Pacific Coast Committee for Theosophical Work. He is an old friend of ours, yet it was under protest that we obtained facts for this article. It should be known that none of the persons given in this series desired to be written about, but we think it well to have the faces of friends before us when they are so far away.

Mr. Rambo was born in Cincinnati in the year 1845 on the 5th of April, of Quaker parents. He went to public school in the west, and his father died when he was but 13. Later on, with money earned by himself, Rambo went to school again in Providence to the Quaker School, and still later he went into the schooling of the T. S. After various business changes he became con-

E. B. RAMBO, OF SAN FRANCISCO.

nected with the Winchester Arms Co., and in 1882 was sent by them to open their house in San Francisco. He was married in 1870 and left a widower in 1888.

Quaker teaching of the "light within" was the main cause for his coming into the T. S. He went into the Presbyterian Church in Chicago, but that was not satisfying to his soul, and he still sought among the primitive Friends the Theosophy he claims is found there. In 1886 from studying the charactor of a friend he was led to investigate spiritualism, and gave it attention for some years but with no satisfaction, but it made an alteration in his mode of life so that he became a vegetarian and a strict abstainer from alcohol and narcotics; it also led him to believe in continuity if not in immortality. In 1886 he went to a camp-meeting of spiritualists at Oakland, Cal., and there a speaker showed that Reïncarnation is the only just and true doctrine of immortality, and he left that meeting convinced of the fact of reïncarnation for the thinking man. But still not finding the satisfaction desired, he read Theosophical books, and in 1888 joined the Golden Gate Lodge of the T. S., and there he is still but not quiet.

As Treasurer of the Committee he is of the greatest use, and when helping in the work of the Branch he often reads papers

But as a steady, calm, and judicious Theosophist, he must meet with grace from all. Such members are wanted. At the Convention held in Boston in 1891 he was the chairman, and there presided at Annie Besant's lecture on her first visit to America. And now in 1893, on his own Coast, he has generously acted for the editor of the PATH in managing the lecturing tour of Mrs. Besant from Seattle to San Diego. His friends on the Coast sometimes think him over-careful and backward, but that is well, for he thus acts as a counter-balance to the members who might fly off too far on a tangent. In fact, our Brother Rambo is almost good enough to be a native son of the Golden West.

The Formation of Crystals.

IN the writings of Froëbel, the German mineralogist and educator, there are some interesting passages on the formation of crystals. He says, "The world of crystals proclaimed to me in distinct and unequivocal terms the laws of human life".

"What the spiritual eye sees inwardly in the world of thought and mind, it sees outwardly in the world of crystals".

"Man in his external manifestation, like the crystal, bearing within himself the living unity, shows at first more one-sidedness, individuality, and incompleteness, and only at a later period rises to all-sidedness, harmony, and completeness".

Having thus perceived intuitionally the inner meaning of development as seen in crystals, he describes in detail the action of force in its tendency "to represent each thing in unity, individuality, and diversity; to generalize the most particular and to represent the most general in the most particular; and, lastly, to make the internal external, the external internal, and to represent both in harmony and union". He speaks especially of "the tendency of force to derive the line and the plane from the point, to represent the point as a line and as a plane, the line as a point and as a plane, to contract the line into a point and expand it into a plane", etc. These processes are illustrated in the formation of the different crystal forms. The inner nature of the force is always spherical, and the crystal having passed through various stages tends to return to the spherical form.

"The force at last reaches so high a degree of tension of inner and outer opposition that even the external results show that the tendency to relieve this antithesis has become the chief tendency of the force".

This is the story of evolution and involution given in a few words, and is even more significant for us with our wider knowledge than it was for Froëbel himself. Yet he says that to him the crystals were "a mirror of the development and history of mankind". Much more are they so for the student of evolution.

He describes the development of the cube form according to the law of necessity. The force proceeds from a centre, and there is always at that centre a set of three bilateral directions perpendicular to one another.

"The result of the predominance of these three bilateral perpendicular directions must be a crystal limited by straight lines and planes, revealing in every part the inner nature and action of the force".

The cube is the only form which fulfils these conditions. For "each of the eight corners shows the perpendicularity of the three bilateral directions at the centre, and thus indicates externally the centre of the cube. Similarly, the three sets of four parallel edges show each of the inner directions fourfold. The six faces mark in their centres the six terminal points of the three bilateral directions, and thus determine the invisible centre of the cube".

He then explains the development of other regular forms from the cube—the tetrahedron and octahedron, by the tendency of the corners to become planes, the faces to become points, etc., and thus traces the inner meaning of the development of form. Following his line of thought carefully, one is not surprised that he saw so clearly the analogy between human development and the development of crystals, and that he saw in crystallography "the possibility of direct proof of the inner connection of all things".

SARAH CORBETT, F. T. S.

[EDITOR'S NOTE.—The foregoing short article is highly suggestive, and a study of the laws governing formation of crystals would be very instructive for Theosophists. The whole scheme of evolution on the planet had to be gone through in the mineral kingdom before the materials could be gotten ready for animal and present human bodies. These laws therefore are at the bottom of our mental and physical acts, inclusive of occult phenomena of every sort. Next after this are chemical laws, which must be understood as well as the first before the student can do anything practical in occultism. And when students study these and comprehend their complexity and vast range, it will be seen how foolish it is to wish to be Adepts when we are only children, and how much better it would be for the world if Theosophists hungered to seek and to save the world from its sorrow, rather than to be ever wishing to see wonders in nature and to do what only scientific training for lives can enable us to do. Disciples are many, but earnest, devoted, self-sacrificing disciples are few.]

LITERARY NOTES.

DECEMBER THEOSOPHIST. "Old Diary Leaves IX" describes formal meetings at the beginning of our history, and also shows that our name was adopted Sept. 18, 1875. The series begins to lose interest, as the central figure, H. P. Blavatsky—without whom nothing would have been possible for us—almost disappears from the account and is, in fact, suppressed. There is a lapse of memory in the statement that it was proposed to make the T. S. a degree in Freemasonry. No such thing was seriously proposed. The references to ritual are also incorrect, as what was asked for by me and Gen. Doubleday was the ritual of our own initiation or else its abolishment, and not any imitation of Masonry. These slips are not unnatural, considering the great lapse of time. "Three Thousand Years Ago" is a singularly interesting translation of an Egyptian hieroglyphic showing the employment of mesmerism at that date, and is copiously illustrated and commented upon. "Thibet and the Thibetans" gives a little, a very little, information about both, the most salient item being that "bathing is quite unknown to them".—[W. Q. J.]

THEOSOPHICAL SIFTINGS, vol. v, No. 13, begins with "Hermetic Philosophy" by P. W. Bullock, a clear, reverent, and beautiful exposition thereof, instancing its unison with what we now know as Theosophy, and pointing out its elevation of character and spiritualizing influence. "The Occultism of Southern India" is a reprint from the *Theosophist*, and gives large information in most compact form. It ends with these words: "It is wiser therefore not to seek the path of chelaship; if the man is fit for it, his Karma will lead him to it imperceptibly and infallibly; for the path of occultism seeks the chela, and will not fail to find him when the fit man presents himself".—[A. F.]

THEOSOPHICAL SIFTINGS, vol. v, No, 14, has two papers. "The Mystic Side of Christianity" has all of that gracious spirit and charm of expression which makes everything by Miss Emily Kislingbury such delightful reading, but it is not wholly satisfactory in treatment. It is mainly a chronological list of mystics, not an exposition of mysticism, whereas the title promises the latter. A very rich paper might have been prepared upon the distinctively mystic mind, method, habit, doctrine, effect on life, etc., its relation to occult law, and its risks from sentiment and unpracticality. "Christmas Peace", by the Rev. Geo. W. Allen, is of singular clear-headedness and catholicity, and expresses a volume in the words, "When Christians are Christ-like the world will believe in Christ".—[A. F.]

A MODERN CATECHISM, for the use of those who are outgrowing their swaddling clothes", by Mrs. U. N. Gestefeld, F. T. S. It is bright, incisive, terse, elevated, and fearless. Any one may breathe more freely and healthily in such air. The allegorizing of what purports to be history must always be uncertain even when not fanciful, and a catechism should not raise a suspicion of insecurity. Nor, to be perfect, should it assert doubtful propositions which its necessary brevity prevents it from vindicating. One can hardly say that Mrs. Gestefeld's avoids these dangers; nor that every expression is rigorously accurate, as, for example, that "the individual and particular person is the complement of the general person", or that Bethlehem means "the house of obedience"; nor that there is at all times entire absence of haziness in idea. The

definition of sin as "error in thought" is unfortunate as implying that mistaken doctrinal opinion is sinful, and that assaults and robberies are not; and the answer that diseases are healed "by healing the soul" seems rather the dictum of a generous enthusiasm than of demonstrated pathology. All the same, a reader can enjoy the thorough emancipation from conventional dogma, and particularly the epigrammatic punctures thereof, with which the whole book is so delightfully marked. (Lovell, Gestefeld & Co., New York.)—[A. F.]

THE LIGHT OF THE EAST, No. 3 (Nov.) has an instructive article on the *Vedas*, and gives an extract from Mansel's famous *Limits of Religious Thought* with notes attempting, but of course vainly, to save Hindu Theology from the contradictions which Mansel shows inherent in *all* theology. Each system naturally supposes itself free therefrom, and each thereby proves anew the truth of Mansel. "Buddha and Buddhism" begins a series of papers promising well, and the *Bhagavad-Gîtâ* with notes opens. The subscription to *Light* is 12 shillings, not 15.—[A. F.]

PAPERS ON THEOSOPHY are three documents read at a public meeting in Auckland on Nov. 6th, replying to an attack upon Theosophy and H. P. B. by a clergyman named Carter. The first, by W. H. Draffin, excellently well defines and explains Theosophy itself; the second, by Mrs. Sarah Draffin, is a spirited defense of H. P. B.; and the third, "The truth about Madame Blavatsky", compiled by members of the T. S., exposes the Coulomb-Hodgson slanderers. They make a pamphlet of 24 pages, and can do great good wherever clerical or lay defamers lift up their voices.

DECEMBER LUCIFER. Miss Arundale contributes a studious paper on "The Religion of the *Puranas*", and Miss Corbett a short but singularly sensible article on "The Natural and the Artificial in Morality". A dialogue upon "The Infinite Universe and Worlds" by Giordano Bruno is translated into English for the first time by W. R. Old, and would be a good deal more valuable if less wordy and involved. It reads like much of Plato, a meaning in the author's mind being presumable, but one in the text doubtful. "Father John of Kronstadt" describes an extraordinary Russian philanthropist and mystic of our day. The activities of the European Section are astonishing, and *Lucifer's* book reviews are marvels of thoroughness.—[A. F.]

THEOSOPHICAL SIFTINGS, vol. v, No. 15, "Theosophical Conceptions of Compassion and Human Affection" is a noble paper, fine and elevated and searching. Its general teaching is rich and true, though the statement on page 10 that the meanest and most despicable is as much entitled to affectionate interest as the foremost and most loyal is one of those extravagances which distress the friends and delight the enemies of Theosophy. No doctrine can be true or enduring which outrages reason, justice, and the moral sense; and the denial that character and acts should have any proper effect on estimation is exactly such doctrine. As Theosophy is sometimes put, it seems to lack a perception of moral distinctions and to treat desert as of no consequence. Any tendency to let fine sentiment or doctrinalism run away with common sense needs to be watched, especially at this early childhood of Theosophy in the West, where the world is mostly inimical and only too sure to interpret exhuberance as folly. "The Planetary Chain" is an able *resumé* of the teaching given in the *Secret Doctrine*, and is by G. R. S. Mead.—[A. F.]

DR. D. J. EDAL-BEHRAM, of Nanpoora, Surat, India, has reprinted as a pamphlet Mr. Judge's article in the *New York Sun* upon H. P. B. called "The

Esoteric She", and Mrs. Besant's "The Theosophical Society and H. P. B." Two thousand copies have been printed for gratuitous issue among Theosophical inquirers in India. Thus in India as in Australia private devotion is manifesting in glad attempt to confute the slanderers of the Master's messenger, and to displace falsehoods by facts.

Mr. James H. Connelly's "Calling Araminta Back", which delighted readers of the Path some eighteen months ago, has been republished in full by the *New York World* (Weekly) of January 18th.

Funeral Service for Students of Theosophy is a form prepared by Rev. Wm. E. Copeland, F. T. S., providing distinct parts for the house or church, the grave, and the crematory. It is published under the auspices of the Pacific Coast Committee for Theosophical Work, although with a very proper disclaimer of committing the T. S., or anyone but the compiler, to its views. It contains Invocations, extracts from the Scriptures of various nations (other than the Bible), their sages and poets, Aspirations, an address, and Benedictions. The poetry selected is not always of the highest grade, and that by Minot J. Savage is bad, very bad indeed. Naturally, and properly, all sectarian expressions have been avoided, though this scrupulosity has been extended, one observes with a touch of amusement, to an omission of prayer or of anything beyond vague reference to God. On page 19 it is said that "Love is God", the converse of St. John's more inspiring expression. Mourners may perhaps become confused over the last sentence of one "Aspiration",—"May the Sacred Fire, most glorious of all which has come forth from the Absolute, lift us from bondage to the Lower Self and raise us to sit with the Christ at the right hand of the Father"; and the suggestion in the "Introduction" that the service be used "whenever a brother, sister, or friend enters Devachan" seems impracticable from our ignorance of the time. Nor perhaps is it quite accurate to say(page 31) that we commit the body to fire that it may be "compelled to relinquish its hold on the higher elements of the complex being whom we call man." The service gives evidence of caution, reverence, solemnity, and deep sympathy with Theosophy in certain of its aspects, but not of that delicate sentiment, copious perception of human needs, and rich literary and religious resource which must be indispensable to the preparation of any Office that shall prove other than local and transient. Still, it is well to have some attempt, and in this matter as in all others there will doubtless evolve in time a provision in all respects elevated, dignified, consolatory, and correct.—[A. F.]

On behalf of the Executive Committee I have to say that the issuance of this "Funeral Service" with the endorsement of the Pacific Coast Committee on the fly-leaf and the name of the Theosophical Society and its seal on the title-page is irregular, improper, and injudicious, as well as contrary to my suggestions and requests previously given.

William Q. Judge,
Gen. Sec. American Sec.

Mirror of the Movement.

Brooklyn T. S. adopted a suggestion from Bro. Claude F. Wright, and on Saturday evening, Dec. 31st, assembled to await the coming of the New Year. It was a cheery gathering and of light conversation except during an interval at midnight, when the thoughts of all were directed into a deeper channel.

SEATTLE BRANCH No. 1 has elected as President Frank I. Blodgett, and re-elected as Secretary E. O. Schwagerl. Branch meetings continue earnest and profitable, are held at the President's house, and have an attendance of 10 to 12. The Sunday evening lectures attract 30 to 40, and are invariably followed by questions from the audience.

ARYAN T. S. public lectures on Sunday evenings in January were: 1st, *The Haunts of the Soul*, Claude F. Wright; 8th, *Karma and Reïncarnation*, Miss K. Hillard; 15th, *The Veils of Maya*, H. T. Patterson; 22d, *What the Theosophist thinks*, Alex. Fullerton; 29th, *Evolutionary Cycles*, Wm. Main.

BROOKLYN T. S. public lectures on Sunday evenings in January were: 8th, *The Astral Body*, M. H. Phelps; 15th, *What the Theosophist thinks*, Alex. Fullerton; 29th, *Practical Theosophy*, Burcham Harding.

"H. P. B." T. S. had Sunday evening lectures in January: 8th, *The Heaven of Theosophy*, Alex. Fullerton; 15th, *Sorrow, its Cause and Cure*, Miss Anna M. Stabler; 22d; *Adepts: Who They are and What They do*, Miss Anna M. Stabler.

ATMA T. S., New Haven, Conn., had the following lectures in January: 1st, *The Common Sense of Theosophy*, Alex. Fullerton; 8th, *The Veils of Maya*, Henry T. Patterson; 15th, *Nature's Workshops*, Wm. Main; 22d, *Dwellers in the Astral World*, James H. Connelly; 29th, *Theosophy in Practice*, Alex. Fullerton.

TOLEDO T. S. has elected as President Mr. John M. Wheeler, and as Secretary Mrs. Helen L. Wheeler, 215 10th St. Immediately after being chartered, this Branch took in 20 new members,—an incident probably unparalleled in the American Section.

CHICAGO T. S. has elected as Secretary Mrs. M. L. Brainard, Flat E, 4201 Ellis Ave; Dhyana T. S., Los Angeles, Miss Stella W. Hart, 236 Newton St.; Los Angeles T. S., Miss Eleanor A. Bromley, 823 Boston St.; Ramayana T. S., Chicago, Miss M. E. Applegate, 619 W. Jackson St.; Varuna T. S., Bridgeport, Conn., Mrs. Isabella H. Butler, 89 Congress St.

CLAUDE F. WRIGHT has since December 20th lectured and visited Branches as follows. On December 22d he lectured before the Brooklyn Branch on "The Astral Sphere"; on the 24th he visited Jamestown, N. Y., and attended a meeting that evening of the Theosophists there. On Christmas day he lectured at morning and evening services in the Independent Church, his topics being "Theosophy" and "Reïncarnation" respectively. On 26th he lectured before the Branch at Jamestown on "Occultism". On the 27th he addressed it on "Dreams". On the 28th he attended the weekly ordinary Branch meeting and gave suggestions for carrying on the work of the Branch. He then returned to New York City. On New Year's eve he attended informal meeting of the Theosophists of Brooklyn Branch. January 1st he lectured before Aryan T. S. on "The Haunts of the Soul". On January 2d he again addressed Aryan T. S. on "The Soul". Thursday, January 5th, he left for Pittsburg, Pa. A meeting was held on Saturday evening of the members there. On Monday he lectured in the Hall over the Carnegie Library, Allegheny, Pa., on "Theosophy", and next evening attended another meeting of the members in Pittsburg. The same evening he left for Columbus, Ohio, where he visited the members. Thursday, Friday, and Saturday following he stayed with Dr. Buck of Cincinnati. On Saturday, January 15th, he lectured in St. Louis, Mo., on "Theosophy". This was at 3 p. m. The same evening he met the Branch

separately and gave suggestions for further work. On Tuesday the 17th January he took the chair at Annie Besant's lecture in Kansas City. Besides this Mr. Wright has given numerous parlor talks and visited personally.

Pacific Coast Items.

GOLDEN GATE LODGE, San Francisco, has adopted the Associate Membership scheme now in vogue in London and New York Branches, and with gratifying results in increased attendance and interest. Another feature in Branch proceedings is that the President appoints a member to prepare a paper of 10 or 15 minutes' length, to be read at the following session. After the paper is read, blank slips are distributed to all present, members and visitors, upon which may be written questions upon the subject treated. The slips are then collected, well mixed, and redistributed among members only, each being in turn called upon to answer the question upon the slip given him. Members unable to answer at once are given until the next session to look up the subject. The scheme originated with Mrs. A. T. Bush, and has proved most successful.

WILLAMETTE T. S., Portland, Or., has the following course of Sunday evening public lectures: Jan. 1st, *Cycles, World-building, and Planetary Chain*, J. H. Scotford; 8th, *Theosophy the Philosophy of the Day*, A. R. Read; 15th, *Seven Divisions of Nature and Man*, J. H. Scotford; 22d, *Elementals, Elementaries, and Nirmanakayas*, Miss M. E. Keene; 29th, *Chelas, Yogis, and Adepts*, Mrs. L. D. Durkee; Feb. 5th, *Reincarnation and Phrenology*, J. H. Scotford; 12th, *Karma, Law of Cause and Effect*, Wallace Yates; 19th, *Devachan, Kama Loka, and Nirvana*, Martin Quinn; 26th, *Theosophy and Modern Civilization*, A. R. Read; March 5th, *Macrocosm and Microcosm*, J. H. Scotford; 12th, *Lost Continents and Ancient Races*, W. H. Galvani; 19th, *Books of Knowledge*, J. H. Scotford; 26th, *The Soul*, J. H. Scotford.

THE PACIFIC COAST LECTURER gave lectures in Stockton, Calif., on the 14th and 17th of December, and on the 16th met the Stockton Branch to discuss local T. S. work, with view to inaugurate regular public meetings. Nothing definite resulted.

ALAYA T. S., Santa Ana, Calif., has elected as President Mr. Benj. F. Grouard, and as Secretary Mr. Orange J. Clark.

Obituary Notices.

GEN. ABNER DOUBLEDAY died at Mendham, New Jersey, on the 26th of January, 1893, of Bright's disease. He was born at Ballston Spa on the 26th of June, 1819, served honorably through the war, and went on the retired list Dec. 11, 1873. When Fort Sumter was fired upon he was on duty there. All his life he was an enquirer into the true life of the soul, and was inclined to Theosophy before he joined the Society. Soon after the T. S. was founded he entered the ranks, and his name is the second on the first page of the American register of members. When Col. Olcott went to India in 1878, Gen. Doubleday was appointed President *pro tem* of the T. S. in America. He joined the Aryan Branch in New York in its beginning, and was well known to the members, who universally respected his character and were attracted by his gentleness. Only a few days before his death he wrote to the General Secretary a letter in which he spoke of the unlikelihood of his being cured, yet with great calmless. Peace to him, and doubtless when he returns to earth he will do more and still better work for Theosophy, the cause he loved.

MRS. MARY GEBHARD, F. T. S., wife of Gustave Gebhard, F. T. S., died in Berlin in her sixtieth year on the 15th of December, 1892. Mrs. Gebhard was an old friend of H. P. B., as was also her husband. In their house H. P. B. and many Theosophists were entertained; her son, Arthur Gebhard, joined the editor of the PATH in starting the magazine; she was a pupil in occultism of the famous Éliphas Lévi; in her life she was beloved by all, who without exceptition regret her departure.

MRS. EMMA L. STONE, Secretary of the Varuna Branch, Bridgeport, Conn., passed from this incarnation in December after a long illness.

ANNIE BESANT'S TOUR.

Last month we stopped the account at Omaha. A good reception met her here and the audience was very much pleased. She met all the members also, and was able to prepare herself for the long trip to the Coast. Our prayer that she might be helped by the Gods and not stormed upon was negatived by the failure to start two days earlier, and the result was that she was snowed up very near to Portland and missed the date set. But the members at Portland got out a lot of posters anouncing the delay, and the next day had another hall and a good audience. On the train there were some discomforts, as all the provisions gave out and they had to do the best they could. Mrs. Besant had but little to eat for a good many hours. But that was all forgotten when the genial kindness of the Californians shone on her. From Portland she went to Tacoma and Seattle, and at each place had good audiences and good notices in the press. No one can speak too highly of the work done by the members and the kindness shown to our mantram Annie Besant. After the lecture at Seattle she went to Olympia by boat. The trip was made long by wind, and the audience good-naturedly waited for nearly two hours and then stayed to hear the last word. Members and others followed Mrs. Besant to Olympia from Seattle. They are all enthusiastic about her, and we do not wonder. She then set out for San Francisco and had a good trip over the mountains and was surprised to see the engines working with wood for fuel. But wood is more plenty there than coal.

'Frisco was reached by New-Year's-Day as a gift to the people. Many members met her at Oakland. We give no names, as all must be included. They took her over the bay and deposited her in the house of Brother Rambo of good and gentle memory, and as a sort of offset to the honors on Dr. Anderson, who has a sort of mortgage on all the Theosophists from the East. But either house is truly one of rest. In 'Frisco and Oakland five lectures were given and all successes. Members were also met and benefitted by talks and suggestions. The lectures have been the most successful of any ever given in the city, and evoked a plenty of newspaper comment. Managers advised against so many lectures on Theosophy, but all were bad prophets, for the public came to hear all. The actual audiences reached can only be measured by the circulation of the San Francisco daily papers which are read all over the State. Their ideas on it all have been copied here in New York. All this goes to show, as members report from the Coast, that Theosophy is no longer an unfamiliar subject. May the members cultivate the seed sown and reap the harvest.

From San Francisco Mrs. Besant arrived at Los Angeles on the 9th of January and lectured in the theatre to a large audience on *Death and After*. The papers of that city said that she had her audience in spite of counter attractions. On the 11th another lecture was given on *Theosophy in Daily Life*.

From Los Angeles she went to San Diego, the extreme end of her Western trip. Stopping with Brother Thomas she had good meetings there. In this city Captain Simpson had guaranteed results for a lecture. This ended her Pacific tour, begun at Portland December 26th. Everywhere, as usual, nothing but praise follows her work. From Los Angeles train for Kansas City was taken *viâ* the North and Denver. Snow, as feared, again, but fortunately she got through safely and on time for work at Kansas City on the 17th, where she was met by Dr. J. P. Knoche and Claude F. Wright, who is also on a Theosophical lecturing tour among Branches. The next places are St. Louis, Indianapolis, Cincinnati, Dayton, and Columbus.

ETCHING OF INDIAN HEADQUARTERS.

A very fine etched plate of Headquarters at Adyar, Madras, has been made by Brother George L. Cowee of Gardner, Mass., as an offering to the T. S. in America, the profits to go to the general fund. Artist's *remarque* proofs, well printed on Japanese paper of special thickness and carefully packed in a tube, will be sent postpaid on receipt of $3.00. The size of the sheet is 14 1-2 x 18 1-2 inches. The price is absurdly below the value of the picture, but is fixed upon in order to permit all members to feel that they can have it for themselves or to present to others. The *remarque* is the seal of the T. S.

Address the PATH, 144 Madison Ave, New York.

RESPONSE TO THE GENERAL SECRETARY'S APPEAL.

The General Secretary has received not a few generous replies to the circular sent out with December *Forum* to announce the depleted state of the treasury and the immediate need for relief. To and including Jan. 20th, 135 members sent $713.29. Six Branches sent $22.45. One member of very moderate means gave $100. Two members sent at once the $7.30 which would have accumulated in one year under Mr. Bond's box-scheme. As the yearly dues from Branches are mostly yet to be paid, there is a probability that the accruing income will, with above donations and those contemplated by Branches, secure expenditures for 1893. But this is not yet certain. If all Brethren realized the very small amount actually available from dues, and the propriety of the policy whereby dues are placed at an insignificant figure so as to exclude no one, the generosity of members being relied upon to fill the deficit, almost every one could and would exert himself to contribute. For all the kind help received the General Secretary expresses the most cordial acknowledgment and thanks.

WILLIAM Q. JUDGE.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in January Path				$503.50
Contributions since Jan. report:				
Members of Aryan T. S.	$87.30	R. O. R. B.	$ 1.00	
J. B.	4.00	H. L. W.	10.00	
L. H. F.	5.00	L.	5.00	
E. S. B.	5.00			117 30
Actual deficiency Jan. 21st				$ 386 20

Since we see that the harsh word affecteth the brute which knows not language, we are assured that harshness of itself doth pierce.—*Book of Items.*

OM.